634 Badjawa (the capital of Nageh Keo is Boawai). The Ngada radja is an old style man with thirty wives who hunts and does nothing else. A relative, a wakil, does the work. To the west is the Radja of Manggarai, with the capital at Ruteng. The Dutch Controleur, Degens, also resides in Ruteng. The former radja died three to four months ago, and the new one has not yet been installed.

361 I began by riding out along the road toward Badjawa, and got to a ford about fifteen kilometers out. On the way I saw plenty of small and disorderly looking kampongs, with a definitely different arrangement and house style from
● 515 any other of the places I have been. Also, I noticed that the people here are slovenly, dirty, and strange in appearance. This is a real mongrel zone, and neatness is noticeably lacking in the people and in the villages. On
771 this west side of Ende in the coastal kampongs the people are mainly Mohammedan. On the east side and into the mountains they are mainly Christian. But in both cases, there are just about as many pagans, and sometimes the pagans are in the majority.

563 The next day I rode out to the east and into
361 the mountains as far as Ndetosoko, high in the
291 mountains. On the evening of the day before I
515 rode out to the other side of the Ende peninsula to Ipi beach. Along this stretch is a kampong made up mostly of Savunese. The houses are of a different style and the people are more like those from Roti in appearance (somewhat of a Hindu type), with sarongs having nice designs and horizontal patterns. I was told by the Controleur's wife that the Savunese are clean and are used here as babu, etc. The Savunese also keep their kampong clean and neat.

764 I stopped here and there along the road into the mountains of Lio and noted some remarkable

159 Ma.
[622] wherein the kepala kampong is a Kottang. This is all right according to adat, he says. The guru is an old fellow, sick with a cough. He was not there, and his daughter, who might be any age from eighteen to thirty, talked with us. She seems to be a queer type, and it is strange that she is not married. I get the idea there is some friction between her and her father. She had five years of schooling at the sisters' school in Larantuka. A son of the guru is in Makassar as a clerk (I think in a church office), and he married a Leloba girl recently. The guru
[582] married a woman from the same suku, but the daughter says this is all right as she was from Larantuka. If she were from any kampong behind the mountain, this would have been impossible. The house was adorned with holy pictures. The guru said he
[797] was converted in 1907, and as he is now perhaps
771 sixty, that was when he was about eighteen. There
178 are no more pagans in Leloba, a change from Vatter.[1] The old pagan stuff in a material form is all gone.

124 After our talk we decided that perhaps Wailolong
121 was the best community in which to work, because Leloba is entirely Christian. In addition, Leloba was done by Vatter. Wailelong is about the same size as Leloba and at the crossroads below. We talked a great deal about adat and then came back to Larantuka with the guru, who wanted to visit the children in the school there.

312 In the afternoon we picked him up and went to Wailolong. On the way we picked up the kepala kampong Leloba and a few others. They were at the
[515] other crossroad near the spa, and here there were many women bathing (there is no water in the kampong for this). Women were also hauling water from this place. The guru said they had to go even farther
778 for water originally. It seems as though all of the kampongs have a higher negri lama, as in Ambon. There are holy stones here too.

361 Wailolong is along the main road and is located
161 on both sides of this highway. It may have as many as one hundred houses and a possible population of seven hundred.

[1] [See bibliography, Cat. 13--Vatter]

771 the young folk are Christian. Most of the old
[624] people are largely pagan however. There are no other obvious signs of pagan religion in the lower kampong. The same goes for Weol.
342 Here there are more round houses, but the new ones are all rectangular. At the entrance of
778 the kampong there is a mound which I must ask about. It looks as though it might have been a cult hill. Then there is the holy tree and the stones around it. The photo of the stone figure, Ine Amba, which Vroklage gives as from Weol, is really from a kampong which can be seen across the rice fields.

621 There are many old people here, including two
[624] remarkable old men, one of whom is one of the two tuan tanah in the kampong. This is a double kampong, with two main parts, and it has therefore two tuan tanah. The children here are
[515] dirty and so are the adults, for the most part.
[231] There are pigs all over. However, the houses
[361] are better spaced than, for example, in Larantuka kampongs. The people here have poor clothes,
[291] and many, especially the women, were seen with
304 filed teeth and some of them with teeth beautifully blackened. We noticed no tattooing nor cutting.

243 Looking off from the high kampong one can see the wet rice fields below. These are in wedge shapes with a common center. There are many adjacent, star-shaped arrangements. This is unique in Indonesia. The priest says this is because it is easier to fence them in this fashion, but I suspect there is some cosmological significance, perhaps reflected in the circular houses too. The houses have all sorts of decorations
342 on top of them. The round ones seem to have an
531 upright wooden thing on them. The rectangular ones have at the ridge ends a stylized pair of wooden horns, often with a bird in the middle, and some with two birds, one at each horn tip.
1 [See pp. 890-91 of Vroklage as cited in bibliography cat. 113--Analyst]

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592 I heard that there were up to thirty or more
243 people in many of the houses. The complex arrangement of rice fields stretches out far below and here the people work with several
[231] buffaloes. The fields are irrigated but perhaps this is done merely by flooding. I must ask about this. All around here one can see
361 small kampongs in the distance, each with a holy
778 tree. One has a fine big one. They are mainly situated on rises and they are small, for example, Weol has only about thirty houses in it. The priest says that there are many of the stones in kampong Ruteng located about 1½ km. outside of the town. I must see them.

124 The priest says that it is necessary to give
[273] the old men native tobacco and palm wine. The
[276] latter costs fifty sen per unit. I will try to
[435] buy some. I hope to work in the kampong each day, and the guru will bring the table and chairs up. Some days we may work in the chapel. The guru is being taken off the payroll of the
[465] mission for one month and I will pay his salary, which is about fl. 75.00. I will give him about fl. 125. He must hire a coolie to do his garden
342 work which is pressing right now. The wooden
177 houses were introduced here by a priest. The
● 55 guru seems O.K. He smells, like most of the folk here, including the priests. Bathing is not done very much here.

582 I talked with him a bit and he says it is
614 possible to marry within the clan if the relationship between partners is distant enough. Clans are known as va'u. There are subclans, called panga, and one may marry within these in the same way, according to the guru. I must find out more about this and also get the kin system. We will start tomorrow.

526 In the afternoon we went to another place in the center of the town where they were playing football. A great crowd gathered, and despite

582 565 firm in stating that one had to marry within the same class, of which there are three: nobles, commoners, and slaves. The last are called ata hoß, but I forget the terms for the others. [587] [567] They say that a lower man may never marry up, but that a higher man may marry down for a second wife. They are more open here about slavery than I have found elsewhere.

142 144 The people are quite handsome and many of them are of the proto-Malay type. There are relatively few real Papuan or Melanesian types here. Here in West Flores the proto-Malay element predominates, and the East Flores Negroid types are rare. I also see frequently Mongoloid traits, especially the eyefolds and high malars. There is also a great difference in the color of the skin, many people being quite light-skinned here. [515] The people are quite dirty, but are not so dirty as the Nageh of Soa. [197] The people here say they cannot understand Nageh and hence not the Soa folk.

291 304 [276] [301] The clothes of the local people are shabby and dirty. Teeth filing and betel chewing are universal here. Both sexes pierce their ears. However, the men seldom, if ever, wear ornaments in their ears today. Only the holes are noted. We saw some tattooing on arms. (I note that in Roworeke almost every woman and perhaps most men have their names or initials as well as figures tattooed on their forearms. This name tattoo is quite general.) [177] (Perhaps this is the secondary acculturation of tattooing, "literacy tattoo.")

764 565 The burials here, I think, and certainly in Soa, are outside of the kampong for commoners but inside for the mosa laki, the big men. I note crosses on the mounds for Christians.

632 The districts here are called kepala mereschappen. They are like the kakang and kapitan. This one is evidently Naru.

632 Then we went to Soa, which is a kepala mere
361 district, with the kepala mere at Brova. It is
435 a complex of nearby kampongs set in a rich
433 plain. It is warm here, as it is in a valley.
Alfons says that this is the richest part of
Ngada, with plenty of agriculture and lots of
animals. (The lowest price of a horse here is
fl. 100.00 and for a buffalo fl. 80.00. The
[262] lowest price for a dog, which is eaten as a
great delicacy, is fl. 10.00. Prices go much
higher.

We had to go off the road on a path over
361 which no car had gone for many years. We went
224 to the church of Mommersteeg, but he was not in.
The kampong nearby was Masu, but there are lots
of others, making almost a metropolitan area.
All these people are Nageh, outlyers here in
Ngada territory. These are the ones that have
occasional big hunting rites, and they do a lot
[237] of hunting. I note many jaws here, especially
those of tusked wild pigs in addition to the
• 515 deer horns. The only time the people here get
514 water on their bodies is when it rains and once
a year when all the kampongs in turn have the
great deli feast, at which time men splash water
on the women and vice versa.

346 In the center of these kampongs one sees
769 mostly the real forked and uncapped peo, but
778 some have the ndaru, perhaps taken over from the
532 Ngada. The peo is set on a stone mound. There
are other stone mounds too. There are no watu
lewa, the long pillars of the Ngada, however.
There are sacred trees here too. The peo are
carved, and it was at Brova that I saw the fine
shell eyes set in a peo.

342 We walked around this kampong and a few
624 others. They had stone enclosures and the
532 houses of the mosi ndaru (but a different name
417 is used here, I think). They also have the
000 carved wooden slabs, and the ata deo too. Every-

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829 that the big radja here is in Ende, and that's all.

609 The general attitude toward the Dutch has always been one of fear. This is not a specific fear and is not equivalent to the resentment one sees in Larantuka caused by stern rule and frequent jailing. He says that the real reason is that they do not know what they fear, and they can't even talk with or understand the Dutch. The Dutch speak only Malay, and few of the local people here speak Malay. They just tried to avoid the Dutch, and that was easy. As the status of Malay began to rise, there was a bit of a change among the young people, but there was little thought about or contact with or talk concerning the Dutch at any time.

What I have just said is even more true of the mountain areas. Whenever aliens come into the neighborhood they just run away. Thus when Migo goes there for tax work, he sees only the kepala kampong, unless he lures the adat chiefs with tobacco, and other presents. I asked him why he was afraid. After all, he could speak their language. Then he shifted ground and said nothing specific, and stated that they do not even fear taxes, but they have the attitude that any outsider should be avoided. Also, he says that they are so dirty in the mountains that they are ashamed to meet outsiders. (If this is so, they at least are conscious of dirt.) Their clothes are bad and dirty, and they never bathe. The women and children are especially filthy. He says it is too cold in the mountains to bathe. The water is especially cold, even in midday. This is a queer business.

771 Religion does not mix in with politics here. There is no trouble with Mohammedanism either. They don't talk much about such things. Even

000 showing the basis of the elective system here.

In regard to Roti, the radio repair man said that there are seventeen radjas in the island, and all are jealous of each other's rights. It is more civilized than Savu, where there are still plenty of pagans. In both islands the main food in the mountains is sugar water. And the islands are so overpopulated that they will fight even over a bit of wood to cook sugar from a palm. This is why, Arriens says, so many people from Roti are outside, and many of them are in the government too. They are clever and are forced to leave because of the population problem.

Roti is hard to deal with as they are always having lawsuits. Every new controleur is the signal for all of the old cases to be brought up again, for generations back. The recent controleur broke down under the strain. They also spied on him, even looking at what his boy bought in the market. They are terrible troublemakers. I remember Nunuhitu saying in Makassar that his family was just getting under way again on an old lawsuit, and this time he was determined to win. Thus it is an example of the feud pattern under the pressure of great need. And there is some of the clan business too.

634 661 The radjas here are operating on a small scale, and have to make their own way, for example, Nageh has plenty of gold articles, but it is ceremonial property and cannot be sold. He has part share in a movie in Ende, along with the Chinese. The Radjas of Sikka and Larantuka are evidently in a smuggling business and in also on the sale of distribution supplies with the Chinese.

511 ● 515 Why don't the children have their noses blown? Mrs. Arriens has a good answer, aside from general filth. It is that there is no

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511 cloth to spare for their noses. This is really
●515 very true!

622 On Sunday I went to Roworeke again, but at
755 once I was taken into the rear part of the lit-
769 tle warong at kilometer 6, which is owned by
[443] the kepala kampong. What a pitiful stock he has: a few bars of yellow soap, some bananas, and that's about all. In a little compartment behind this area he squatted, looking awful. On one side, on the floor, one of his wives were tending a fire on the earth, and on the other side was his other wife (the second one, whom I had thought a handsome pagan when she was a bit dressed up, but now she did not look so good, with betel stains, etc.). He told me about the blood pouring from his nose a few nights ago, for four to five hours. He had a high fever (still had it), and pains, and dizziness and blackouts. I tried to see what was up, but the blood was queer.

Then the assistant (his brother) said we should go and get the old dukun who was treating him. The dukun lives in Ndona. On the way there the assistant said that the dukun had already treated the kepala kampong, and that is why he had gotten better. At least the blood had stopped. I asked what the diagnosis had been, and he said it was something to do with the ancestors. The idea seemed to be that somewhere or other along the line they hadn't "fed" the ceremonial objects of the family properly, and this was the cause of the illness. The assistant said that he suspected also that the kepala kampong was too harsh in his administration, and the people were not happy about it (he has been in his post for four years now). This information was rather mumbled, perhaps so that the lads in the back seat could not hear us, and I wonder if perhaps he was inferring that someone rubbed wrong by

411 I also noted many spear bearers. The one I talked with in Tana Ai said that his spear (with a regular head) had been bought from a traveling seller who had brought it from Adonara. Over the line in Lewotobi, I asked a man with a spear, whose head had only one barb, what kind of spear he was carrying. He said that it was unique to Lewotobi, and later I saw others like it. I guess they make them themselves.

443 Then I went on to Larantuka, where the pasanggrahan disintegrates more all the time.
● 515 This time the place was full of medicine
514 sellers who follow fairs about and do tricks on bicycles. They sang Mohammedan chants endlessly, washed clothes and urinated in the bathroom, and sat around in the way. I had already run into a similarly unsanitary Arab couple in the Ende pasanggrahan. The medicine people were from Celebes. Now this place is really going native. The toilets are falling into ruin. I noted on my way that the telegraph wire was down at kilometer 44, and I told the next road foreman. Four days later I found the wire still down. The bridges will never be rebuilt, it seems. The road simply uses fords, that's all.

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797 I hear from Arriens that letters are coming
648 to the Flores Council asking how long the Dutch
178 are going to remain in their posts. The whole place is on the way down. I hear that Radja Sikka, has appointed Pastor Raats, a Dutchman, as a special adviser. Thus the mission alone will remain of the West here. The new superstition is substituted for the old.

797 I get more and more depressed by Larantuka with its constant Catholic processions. On the way in at a suburb, a long procession with crosses, chanting, etc., came winding out of a church (I wonder if it was the old time one at

651 Arriens said that he had heard this from the Radja as a big source of trouble now. I can imagine it. Their big trouble on this simple level, with the government, was only taxes (and for a few, jail). Thus, when freedom comes in, it means freedom from the Dutch burden, taxes.
[622] Anyway, I noted that the kapitan, as usual
[554] when in trouble, had called the giri tumba and the big ata ngga'eh nua (Bapa Ketjil) to come to his house in full adat dress. This underlines again the point that real prestige is in these old adat chiefs. They are the ones to call upon when a real decision has to be made. And there sat the malcontents, about to face the adat chiefs.

114 In Ndona, as I waited for the assistant to get the dukun from the hills, I sat in the jeep and read Bruine's[1] report on Lio, which was very
123 appropriate. As church got out, there gathered about at least twenty men and boys, and the latter hung over me while I was reading or at least trying to read the book. They were astonished, and read aloud, when they saw words
[212] like "mosa laki Ndona." And some of them could
● [515] read the Dutch. Overall was the smell of sweat and onions.

181 The last trick of the assistant was to ask
123 for my fountain pen so that he could look at it and think of me. These folk are easily the most greedy yet. I doubt that one could appeal to mere good spirit here.

114 I think I have finally located the Rea which
103 Elbert and Körner[2] always refer to as Rea Ndona. I think they mean the Ende coastal area. I know where Ndona is, but I now see in a map in the Bruine[1] report that Tanah Rea is the former name of the area in which Nangapanda is on the south coast. It stretched to the north coast of Flores.

000 Back in these hills, which I wish I could explore, there may well have been endocannibalism!

[1 [Probably the Controleur at Lio.--Analyst]
[2 See bibliography, cat. 113 --Analyst]

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763 There was a death in Veol, and from the hill there came the sound of weeping and howling. I asked if someone had died recently, and he said after listening that the person had died this morning. He could tell by listening, so it seems that there are evidently stages of howling. The next day there was no drumming in the kampong, because of the death, and evidently the dead takes precedence over wood.

186 Everywhere in Indonesia now, as this morning from the school, one can hear Indonesia Raja sung. They all know that it was taboo before.

342 I saw the Radja's house in Ruteng today. It is a complex of three round houses, with one big one in the center. Of course, it was made of fine wood, which was about octangular, but the roof was made of grass thatch. It was impressive.

766 The Radja's daughter of about ten years of age died today, and there was a constant coming and going of cars, police jeep and others, bringing the local kraeng to Ruteng. I took one of the kraeng along at noon. I also took
515 a lot of others, and the smell was strong in the car. I think they never bathe. The pretty head guru's wife got sick, and also one child. They vomited because of carsickness.

194 The mandur said the Ngada can never get over their accent, which is full of gutturals. It is like Dutch. I heard this in the Radja's Malay in Badjawa. The guttural g is here a bit too, as noted in the place name Ndeges, with the g pronounced as in Dutch.

756 683 The assistant agrees that several mbako were jailed from time to time. The charge has been magic murder, but they can't get a conviction because they have no "witnesses." Still, this is a big reason why they no longer tell outsiders who the mbako are.

In regard to the radja and the land matter,

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538 but many are still remembered. I get the idea that the decline here is not so great as in many other areas.

484 There is practically no desire here yet to go to places which are "happier."

721 266 There was no head-hunting here at any time, nor was there any cannibalism, although they did drink blood for revenge pleasure in war. There was no human sacrifice and no torture.

681 The death punishment was given for murder, a slave having sex relations with a kraeng woman, primary incest (but more distant incest was punished by a purifying rite only). The way the death punishment was carried out here and in Pongkor was to throw the victim down into a river from a high point.

411 231 Note: To kill a beast the people here use a spear or a long knife. It is nearly always the latter.

778 824 The tjompang tree may be only either waringin or dadap.

● 515 I see plenty of lice-plucking here. The pretty wife of the head guru I saw plucking the head of another woman. And I see this all over. And here, judging by the smell, they seldom bathe. I see no bathing places. Toilets are evidently holes in the ground enclosed by a screen. I don't remember seeing lice-plucking in Makassar or Buginese areas, but perhaps they do it too. I also do not remember seeing it in Ambon. The Toradja certainly do it. Note that the Endenese and people in Larantuka bathe. The Toradja don't. I think it is probably mountain people (especially the dirty Ngada) who do not bathe and also who have more lice. In this regard, note the Manggarai Ngada, Toradja, and Batak. The Minangkabau, although living in the mountains, bathe (a sign of former coastal life?).

124 Thus ended the Manggarai work, and the as-